CHAPTER -IV

A Comparative Study of Philosophy of Maulana Jalaluddin Rumi and Kabir in the following Fields:

4.1 Concept of God
4.2 Meaning of Religion
4.3 Perception of Asheq and Mashuq/ Atma and Paramatma
4.4 Significance of Humanism and Universal Brotherhood
Philosophy Of Rumi

Jalaluddin Muhammad Balkhi is one of the greatest philosopher poets that the world has ever seen and besides this, he is a mystic par excellence. 1

He valued his poetic gift as a means of spreading his theosophical ideas and his spiritual experiences, and he did not, like Hafiz, use Sufi phrases as a mere poetic ornament. The real basic of his poetry is loftily and inculcated ethical system, which recognizes in purity of heart, charity, self-renunciation and bridling of the passion, the necessary condition. 2

The philosophy of Maulana Rumi, like the philosophy of all the sufis starts from the conception that not only True Being, but Beauty and Goodness being exclusively to God, though they are manifested in a thousand mirrors in the phenomenal world. God was and there was nothing beside Hindu and it is now even as it was then. God in short is pure Being, and what is "other than God" only exists in so far as Being is infused into it, or mirrored in it. He is also Pure God and Absolute Beauty; the Real beloved, the Eternal Darling and the like.

The philosophical foundation of Rumi's thought seems to be the Quranic expression, Iman-Bil-Ghaib(belief in the unseen)which occupies a very important

1. Maulavi Flute, by S.H. Qasemi, p.30
2. ibid, p.40
place in Islam. For us, the force behind this faith is 'Ishq' otherwise it cannot bring revolutionary changes in the personality of an individual or society.¹

"His doctrine of Unity is, God alone really exists; there is nothing but Gid, not merely that "there is not God but God," which is generally the Muhammadan profession of faith. The world of phenomenon and of the senses is a mere mirage a reflection of Being on Not-Being, manifesting the attributes of Being as the reflection manifests its original, but not really participating in its nature.²

In reality the great message of Maulana Rumi, as of all mystic poets, is centered in love. He has always sung of love, and announces that it is love which is dominated in every being or thing which originated from God who created the world for the manifestation of His love. Our poet says:

'His Love is manifest and the Beloved is hidden; the Friend is outside and His splendor is in the world'.

عشق او پیدا و معشوقد نهان
یار بیرون فتنه، او در جهان³

¹. Rumi’s Impact on Iqbal’s Religious Thought, by Nazir Qaiser, P. 158
². Maulavi Flute, by S.H. Qasemi, p.p.43-44
³. Maulavi Flute, by S.H. Qasemi, p.47
It has been observed that Rumi derived his inspiration from the Holy Quran, the traditions, and the anecdotes from the life of the prophet. It is also found in the Mathnavi many questions raised and possible answers to them by the earlier Islamic philosophers, such as epistemological problems of Al-Frarabi (870-950 A.D.) and Ibn-e-Sina (Avicenna) (980-1037 A.D.). All this wealth of Maulana Rumi on philosophical, theological and mystical elements, unfortunately, has not been developed in a systematic way but is lying scattered. We can glean the basic elements and can come to the conclusion that the dynamic Sufism of Maulana Rumi has delivered a message of great importance which, among other theories, pertains to there epoch-making theories of philosophy.

Rumi traces the gradual evolution of the human soul and explains how from the inanimate state the soul ascended to its human form and he holds out the hope that this very human soul has the potentiality to become Divine. It can be said that Darwin's theory of is in regard to the evolution of the human body but Maulana Rumi's is with regard to the evolution of the soul which is Hundu Vedantic in outlook but also has a sanction from Islam. The eternality and the transmigration of the soul are quite evident from the verses of the Mesnavi. Rumi cared little for logical contradictions in the expression of his thoughts and sentiments. He has used many contradictory, opinions current before him, as his material and conceived a new structure where the outlines and basic features are entirely his own.
Philosophy of Kabir:

Kabir's poetry is a reflection of his philosophy about life. His writings were mainly based on the concept of reincarnation and Karma. Kabir's philosophy about life was very clear-cut. He believed in living life in a very simplistic manner. He had a strong faith in the concept of oneness of God. He advocated the notion of Koi bole ram Ram koi Khodai. The basic idea was to spread the message that whether you chant the name of Hindu God or Muslim God, the fact is that there is only one God who is the creator of this beautiful world.¹

Kabir was influenced by prevailing religious mood such as Brahmanic Hinduism, Hindu and Buddhist Tantrism, teachings of Nath Yogis and the personal devotionalism from south India mixed with imageless God of Islam. The influence of these various doctrines is clearly evident in Kabir's verses. Eminent historians like R.C. Chopra, B.N. Puri and M.N. Das, etc have held that kabir is the first Indian saint to have harmonized Hinduism and Islam by preaching a universal path which both Hindus and Muslims could tread together. But there are a few critics who contest such claims.²

The basic religious principles he espoused are simple. According to Kabir, all life is an interplay of two spiritual principles. One is the personal soul (Jivatma) and

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the other is God (Paramatma). It is Kabir's view that salvation is the process of bringing into union these two divine principles. The social and practical manifestation of Kabir's philosophy has rung through the ages. Despite legend that claims Kabir met with Guru nanak, their life spans do not overlap in time. The presence of much of his verse in Sikh scripture and the fact that Kabir was a predecessor of Nanak has led some western scholars to mistakenly describe him as a forerunner of Shikhism.

His greatest work is the Bijak (the "seeding"), an idea of the fundamental one. This collection of poems demonstrates Kabir's own universal view of spirituality. His vocabulary is replete with ideas regarding Brahman and Hindu ideas of Karma and reincarnation. His Hindi was a vernacular, straightforward kind, much like his philosophers. He often advocated leaving aside the Quran and Vedas and to simply follow Sahaja path, or the simple natural way to oneness in God. He believed in the Vedantic concept of atman, but unlike earlier orthodox Vedantins, he followed his philosophy to its logical end by spurning the Hindu social caste system and worship of murti, showing clear belief in both Bhakti and sufi ideas. The major part of Kabir's work as Bhagat was collected by the fifth Sikh Guru, Guru Arjan Dev, and forms a part of the Sikh scripture Guru Granth Sahib.

While many ideas reign as to who his living influence were, the only Guru of whom he ever spoke was Satguru. Kabir never made a mention of any human guru in his life or verses, the only reference found in his verses is of God as Satguru.

Kabir was strictly against the practice of hypocrisy and did not like people maintaining double standards. He always preached people to be compassionate
towards other living beings and practice true love. He urged the need to have company of good people that adhere to values and beliefs in his writings that include dohas, poems, Ramainis, Kaharvaas and Shabads. He opposed the idea of worshipping the idols. On the contrary, he advocated the Vedantic concepts of Atman. He supported the idea of minimalist living that was advocated by the Sufis talking about the philosophies and principles of Kabir Das, he was against the cast system.¹

Kabir strove for one Truth. He described himself as the son of both Ram and Allah. The basic religious principles he espoused were simple. According to him, all life is an interplay of two spiritual principles.²

One is personal soul (Jivatma) and other is God (Paramatma). It was Kabir's view that salvation is the process of bringing into union these two divine principles.

The teaching of Ramananda gave rise to two schools of thought, the orthodox and the liberal. The orthodox school is represented by Nabhadasa, the author of Bhakti mala, and Tulsidas, the author of the famous epic poem Rama Charita Manas. The liberal school is represented by Kabir, Nanak and others. Kabir, the most radical disciple of Ramananda gave a positive shape to the social philosophy of his illustrious teacher. In his tunchant arguments against the barrier of castes, Ramananda prepared the way for Kabir. The latter made a sincere attempt at


a religious and national synthesis out of conflicting creeds. Kabir was neither a theologian, nor a philosopher: He appears before us a teacher. He had the courage to condemn what he considered to be sham and counterfeit in both Hinduism and Islam.

The central theme of Kabir's teaching is Bhakti. According to Nabhaji, "Kabir refused to acknowledge caste distinction or to recognize the authority of the six schools of Hindu philosophy, or the Brahmanas."

Kabir was a great scientist and ridiculed all the institution of sati. He was equally against the veiling of women. Kabir refused to believe that birth in a particular caste was due to the deeds in a previous life. He advocated perfect equality of Sudras and Brahmanas. Both Sudras and Brahmanas were born in the same way. He wrote:

"While dwelling in the womb iman hath
No family or caste;

1. Society and culture In Medieval India, by Abdul Rashid, p.245
4.1 Concept of God (Rumi)

God occupies the pivotal place in religious life. Everything revolves around the concept of God. He is personal and dynamic and not a mere abstraction or idea. He is not an attributeless Reality. In the Quran "for our understanding" He describes through revelation His attributes by similitude from what is loftiest in the heavens and the earth and in our own experience (our highest ideals)". Through supersensible, he can be known through religious experience. God plays a very important role in the development of man's self. Man develops his self by assimilating the attributes of God and by correctly understanding the nature of God and His relationship to man and the universe. 1

The consciousness of the relationship of God to man and the Universe is very important in religion, "The main purpose of the higher consciousness of his manifold relations with God and the Universe." 2

Sources and destination of Man:

God is the destination of man; just as He is the source of Ego. That life is a journey back to God is expressed by Rumi thus:

ءنزل ما كبريا است

(Our destination is God.)

1. Rumi's Impact on Iqbal's religious Thought, Dr. Nazir Qaiser, p.204
2. ibid.
3. R.A. Nicholson, Selected Poems From Divan-i-Shams-i- Tabriz, p.32
Rumi further says:

"Everyone who is left far from his source wishes back the time when he was united with it."

Rumi gets inspiration from the Quran: "We are from God and unto Him do we return. And God is the beginning and God is the end."

**God and human self:**

To Rumi, God plays a very important role in the development of the human self. The man who absorbs the attributes of God and loves Him for the sake of love, develops his personality. Rumi says:

"The Universal soul came in to contact with the partial (individual) soul, and the (later) soul received from it a pearl and put it into its bosom. Thought that touches

1. Rumi Mathnavi, ii, 1183-1184
2. Rumi Mathnavi, I, 4."
on its bosom the (individual) soul became pregnant, like Mary, with a heart beguiling Massiah."

According to Rumi, God is not an abstract or attribute less Reality. For him, God is substantial Reality- Personal and Dynamic. Personal God cannot be mere abstraction or idea because only so far as "Personal Relations are allowed to exist between the worshiper and his God, can that God be properly described as personal. Similarly an attribute less God cannot be dynamic.

Rumi believes in Personal God, who responds to our calls and prayers. God has addressed the chosen ones several times in the works of Rumi. His address to Moses can be quoted as one of the examples. Again, Rumi asserts that God is 'Loving' and 'Living'.

\[ \text{ئه سما بني نه اختر نه وجود} \]

\[ \text{جز خداي واحد حي وودود} 1 \]

You will see neither the sky nor the stars nor (any)existence but God, the one, the Living, the Loving.

Also, He is 'Hearing' and Seeing'. Rumi say

\[ \text{پيتش شا هي که سمیعست و بصیر} \]

\[ \text{گفت غما ز ان نباشد جا گیر} \]

1. Rumi Mathnavi, ii, 1045
2. Rumi Mathnavi, v, 3148.
"(But) the words of tale bearer do not take their abode in the presence of the king who is hearing and seeing.

Again to Rumi, God is the Supreme Self, and He requites when genuinely loved by man. Rumi says:

\[
\text{در دل تو مهر حق جون شد دو تو} \tag{1}
\]
\[
\text{هست حق راهی گمانی مهر تو} \tag{2}
\]

"When love for God has been doubled in thy heart, without any doubt God hath love for thee."

Evelyn Underhill refers to a very illuminating passage of Rumi in this connection;

"No lover ever seeks union with his beloved, But his beloved is also seeking union with him. But the lover's love makes his body lean. While the beloved's love makes her fair and lusty.

When in this heart the lighting spark of love arises, 

Be sure this love is reciprocated in that heart. When the love of God arises in thy heart, without doubt God also feels love for thee.

Next, Rumi believes God as dynamic. To him he is not static. God says in words of Rumi;

\[
\text{عادت خود را بگر دائم بوقت} \tag{3}
\]
\[
\text{این غبار از از پیش بهشانم بوقت} \tag{4}
\]
"I alter my custom at the time (I choose) at the time (I will) I lay the dust (that rises) in front."

Again, Rumi says;

كل يوم هم في شأن، بخوان
مرورا بـ كار و بـ فعلي مدان

"Recite (the text), 'everyday he is (engaged in same affair; do not deem Him idle and inactive."

It may be noted that according to Rumi there is no idea without being. Thought and being are one, though they look composite because of our physical senses. Rumi says.

"The cause of narrowness is composition (compoundness) and number (plurality); the senses are moving towards composition.

Know that the world of Unification lies beyond sense; if you want unity, march in that direction."
The (Divine) command Kun (Be) was a single act, and the (two) letters K and N occurred (only) in speech, which the (inward) meaning was pure (uncompounded).

Thus to Rumi, God is substantional Reality and not an abstract idea without being as we find in the case of some other thinker. For instance, the Aristotelian essence of God-head is immateriality, perfect in corporeality, pure spirituality-God wishes nothing God does nothing. He is absolute self consciousness.

The Reality is supersensible:

Rumi believes that God is not seen through our physical or perceiving through intellect and that He can only be known through inner experience, as discussed in the chapter on 'Discovery'. Rumi further expressed it thus;

آن یکی را تو ندانتی از قیاس

1. Rumi Mathnavi, ii, 718

"That oneness you cannot known by reasoning. Do service (to God) and refrain from foolish gabble. O undiscerning man!"

The law of causation does not apply to God. God speaks in a verse of Rumi thus.

کار من بی علتست و مستقیم

2. Rumi Mathnavi, ii, 1626-1627-

My action is uncaused and upright (independent) I have (the power of) pre-
determination, I have no cause, oh infirm one.

Rumi relates in this connection the story of the elephant which was brought to some country. The people rushed to see the elephant because they had never seen one before. But as it was dark they could only feel him by touch. The person who touched the elephant's tusk considered him like a pipe. The one who passed his hands on the legs thought him to be a pillar. Still another who mounted the elephant's back took him for a commodious piece of furniture. So by touching different parts of the elephant, each person took it for a different thing. By relating this story Rumi concludes that Reality, as it was in the case of the elephant, is described by the individuals according to their own estimation and experience. But the whole Reality is supersensible, and human senses grasp it in totality.

Rumi seems to find support in a Hadith for his above view. He says;

"Hence Mustafa (Muhammad) enjoined us, saying Do not seek to investigate the Essence of God".

1. Rumi Mathnavi, ii, 1626-1627
2. Rumi Mathnavi, iv, 3700
The attributes of God

God is individual

God is individual according to the Quran, which means that "He has begotten neither sons nor daughters, nor is he himself begotten. And how could he be said to have sons and daughters when he has no consort?" ¹ Rumi believes God to be individual in the same sense. He says,

"If he conceives that he is in love with the Essence (of God), conception of the 'divine' names and attributes is not the Essence.

Conception is begotten of qualities and definition. God is not begotten, He is 'Lamyulad'

1. Rumi's Impact Impact on Iqbal's Religious Thought, by Dr. Nazir Qaiser, p. 213
Relationship of God to Man and the Universe

God, according to Rumi, as we have seen, is not an abstract and attribute-less being who is static and unmoved. Thus he cannot be segregated and separated from man and the universe. Rumi rightly says:

"No created being is unconnected with Him"

Again, he says:

"Do you deem it allowable, can it be allowable, that on account of the (eternally) prior decree God should come, like a person dismissed from office. Saying, "The affair has gone out of My hands, do not approach Me so often, do not entreat (Me) so much?"

And this relationship is of both transcendence and immanence, though he is neither the one nor the other alone. Further, according to Rumi, God is transcendent

1. Rumi Mathnavi, iv, 3695
2. Rumi Mathnavi, v, 3136-3137
because he is beyond the comprehension of thought. Rumi says:

"All that you may think of is liable to pass away;
He that comes not into thought is God."

He is immanent because he is not separate from man and universe. That God is both immanent and transcendent is explained by Rumi through the beautiful example of iron and fire, as quoted in the section on "The test of individuality." The iron, when put in fire assumes the colour of the latter, but still is not fire, it is different from it.

This position of Rumi regarding immanence and transcendence of God reminds us of two verse of the Quran. (we take our) colour from Allah, all who is better than Allah at colouring. And "We are nearer to him than (his) jugular vein." This shows God to be transcendent and immanent respectively.

For Rumi, however, God is neither completely transcendent nor completely immanent. His absolute transcendance would mean that He is attribute less, static and a mere abstraction, which Rumi does not believe as we have already seen. Similarly the absolute immanence of God would mean a belief in traditional pantheism. This too is alien to the thought of Rumi. He believes in the separate individuality of man, as discussed in the chapter on the self.

Emphatically Rumi is not a pantheist. To consider Rumi as a pantheist is to misunderstand his thought. Many a prominent scholar from the Indo-Pakistan
subcontinent and the West has generally regarded Rumi as a pantheist, who holds belief in (All things are God and God is all things). But a deeper study of his works does not support this belief. If this aspect of Rumi is studied in the totality of his thought, he will not emerge as a pantheist. A person like Rumi who believes in the reality of the self, freedom of the will, the constant struggle of life, reality of the universe and transcendental aspect of God cannot be pantheist. Dr. R. A. Nicholson's findings in this connection are worthy to note. "Neither Ghazali nor Rumi is pantheist. From Ghazali we get the science and the doctrine, from Jalal-ud-Din the sentiment, faith and experience of personal religion. I am aware, that as regards Jalal-Ud-Din, this judgement may appear questionable to those who have read certain passages in the Divan-i- Shams Tabriz where he describes his oneness with God inters which look pantheistic at first sight and which I myself understood in a pantheistic sense at a time when I knew less about the history of Sufism than I do now." 1

Rumi's view is in clear contrast with that of Upanishads. The view of the Upanishod is true example of traditional pantheism. Their, "general teaching is one and immanent God (if we may use the word in the context) who pervades and controls the whole universe..... and is also the substance of the individual human soul? 2

1. Rumi's Impact On Iqbal's Religious Thought, Dr. Nazir Qaiser, p. 218
2. Rumi's Impact On Iqbal's Religious Thought, Dr. Nazir Qaiser, p. 218
Kabir's Concept of God:

Kabir uses the word Bhakti in its basic and intrinsic meaning i.e., he uses it in the sense of a bhava or feeling or implies by it only a state of mind. He very often uses the phrase bhava- Bhakti which indicates that he regards bhava alone as fundamental to Bhakti, and all other accompaniments as mere accessories. Bhava Bhakti, explains Kabir, can be known only by personal experience. He describes the inner spiritual experience as the both the means and the end of Bhakti, and also as its very essence. He repeatedly points out the impossibility of describing the exact nature of this experience. According to him, it cannot be explained through any verbal exposition; nor can it be understood through argumentation and hearsay. God must be worshipped through this bhava Bhakti. Devotional act and religious performances can have no meaning without it. Since Bhakti is only a matter of feeling and experience for Kabir, he takes into accounts the possibilities of its different modes of expressions and says; God can be felt and realized in various ways and the mode of worshipping Him can assume different forms. His recognition of the variations possible in the manifestation of Bhakti, however, does not minimize the definiteness of Kabir's own individual preference. Being an exponent of Nirguna-bhakti, Kabir regarded all other forms of Bhakti as mistaken and meaningless. Since Kabir's Bhakti is for the impersonal God and is rooted in mysticism, he condemns every external and ritualistic form of religious devotion observed in the name of Bhakti. He is full of ridicule for those who according to him, have no knowledge of the true nature of Bhakti but are called -bhaktas and pride themselves in it. Such people only distort the true nature of Bhakti. They make a mockery of God whose mystery they
fail to understand, says Kabir. These remarks are obviously directed against sects (including the Vaishnava) which attached greater importance to overt and ritualistic expressions of Bhakti for personal deities.

For Kabir, Bhakti is not an easy path of surrender, but is an arduous process requiring self-knowledge, courage and a constant effort towards self-realization. It is not just a simple attitude and an unthinking act of faith, but is a reasoned and individual act of spiritual striving. According to Kabir, the door that leads to Bhakti is who is ready to lay down his life has the right to enter it. Not all, but only the brave and the valiant can tread the path of Bhakti which is like the razor's edge; the one who wavers or trembles is bound to cut himself. Only he who is able to stand on it firmly can attain liberation. Bhakti involves the manna (mind). Mounted on the steed of love, the Bhakta must wield the sword of knowledge in his hand to conquer death and attain salvation. Bhakti is caused by and is attained through divine love; but that love is difficult to find. The wine of divine love is not easy to receive either. The one who serves it asks for your very life before pouring it out to you. There are so many who wait; but only he who is ready to give up his all, is able to drink of it. The ways of love are not easy, nor can the beloved be found with easy laughter. The search for God involves pain and suffering. Only he who knows the anguish of separation from him can hope to find him. Whether a king or a commoner, only he who holds love God dearer than his own life can obtain that love. 1

Kabir views God as nirguna and in that sense as impersonal and nameless. To

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1. Bhakti and Bhakti Movement by Krishna Sarma, p.166
give him a name,' he uses abstract and impersonal terms like Atamam, Tattva and Brahman. Kabir very often uses the name Rama also; but invariably in the symbolic sense to denote the same abstraction. He makes it very clear that his verses, which are regarded by people as mere sons, are in fact expression of his own ideas about the Brahma (Brahma-vichara). According to him, the truth about the nirguna-Brahman can be understood only by few, the few who are endowed with viveka or the faculty of intellectual discrimination.

Kabir of course had no scholastic interest in the current controversies relating to theology and metaphysics connected with questions of the finality of the Saguna/Nirguna character of God; and of the duel/non duel nature of His relation to man and to the phenomenal world. He regarded all such undertakings as futile and meaningless. According to Kabir it is impossible to describe the exact nature of God through the written word. He defies every description. He has no form, no shape and cannot be given any name. How then He be identified as Rama and Krishna, and how can His nature be fully grasped through philosophical expositions? Those who try to do so get worn out by speaking endlessly about it. The blazing glory of the Brahman can be known only through a personal encounter, i.e. through one's own inner experience.¹

Surprisingly enough in spite of this unambiguous assertions of Kabir scholars often manipulate his verses to show the presence of the concept of a personal God in them. The reason is simple, Kabir was a Bhakta and in modern scholarship, the idea

¹. Bhakti and Bhakti Movement by Krishna Sarma, p.167
of a personal God is accepted as an integral part of Bhakti. Besides the fact that Kabir made frequent use of the name Rama in his verses, is easily interpretable as a mark of his being a worshiper of the personal deity Rama, the avatara of Vishnu. But as stated earlier, kabir had used the name Rama only in a symbolic sense. Rama, as a deity, had no significance whatsoever for Kabir. In fact he rejected the sanctity of the personality of the historic Rama in a most outspoken manner, leaving no scope for any ambiguity or misunderstanding. He stated categorically that his Rama was not the same as the avatara of Vishnu. He did not marry Sita, he was not born in the house of Dasaratha and he did not bring about the fall of Ravana. The Rama who did all that was mortal like anyone else. How could he be the immutable and eternal Reality which must remain free from birth and death? Those who worship God as the unborn and the unmanifest cannot worship Him in the form of a person, for God is never born and can have no human parentage. Nor can He live and act like mortals. Obviously, Kabir used the name Rama as an epithet for the Ultimate Reality which he regarded as nameless and undefinable. His Rama therefore is as the same as Aatma and the Brahman. The terms, Aatman Brahman, and Rama are often used by him close conjunction with each other. The oneness of their meaning can hardly be questioned. Kabir's Rama pervades all besides within man and is the one whom the Vedas, the Smiriti and the Puranas try to understand, but whose mystery is never solved. This Rama can be found only within ones self. In his own world the mystery of the name Rama used by him required serious thinking and an act of intellectual discrimination.
Kabir's thought is totally monastic. His God is the "creator in the created and the created in the creator who filleth all." He "pervadeth all", and is the "one in all". He is "here, there and everywhere"- "over the skies, in the underworld and all over." Kabir's Bhakti therefore, does not require the acceptance of any sense of dualism between God and man. For him, Bhakti is possible only when the feeling of the "otherness" of God is completely annihilated through jnana. In the state of Bhakti, the devotee is conscious of his higher as well as a liver of self, the two which reside within himself Kabir speaks of the polarity between the two alongside his monistic explanation of the Ultimate Reality. According to him, nothing is separate and other than the one cosmic reality that pervades the entire universe. It is that which exist in all- and everything that exists in it. This all- pervading Spirit is the God of Kabir. He lives in man like the pupil in the eye. That which is bodiless, abides in the body. Therefore, the feeling of otherness in realization to God is due to the lake of correct knowledge. It is caused by apparent differences of form and appearance. The Lord's servant should be such as is the Lord, the God. Only those who do not accept the inmate unity of things and the oneness of man and God looks around and wanders in a futile search for one who resides within his own self as the deer wander in the forest and continues to smell the grass in search of the musk which rests within it.  

According to Kabir, God resides within one's heart. If one set out to search, one would find Him there. There is a mirror in the heart but it is difficult to look into it.

1. Bhakti and Bhakti Movement by Krishna Sarma, p.171
You are you, and are also the reflection that you see as yourself. The man of knowledge known the oneness according to him, must guide the spiritual quest. He advocates the exercise of Vichara (thought) and Veveka and pleads that obeisance of the two as well as their difference.

Kabir has preached that God is one, He is shapeless. He has neither face, beautiful or ugly, nor He has physique. He is free from life and death. These ideas have been versified by him in this way.

Saheb mera aik hai duja kaha na jae.1

Duja jo kahu sahib khara rasae

(My Lord is only one, I am not accept other as my Master.

If I do sao, My Lord will be displeased with me.)

Ja ke munh matha nahin rup karap;

Pahup bas ten patra aisa tatua anup.2

Janam maran se rahit hai mrea sahels'soye;

Balihua us pir ke jin sarja sah koye

Listen o, men and women, take refuge in the one God,

He is one, there is no second

Ram, khuda, sakti, siva are one;

Tell me how to separate them.

1. Unpublished article, Dr. Mansoor Alam

2. ibid
While describing attitude of God (Sifat e Ilahiya) Kabir believed in the contemporary concept of Vedanta, Wajdatul Wajud or Hama Ust, as a result of which in spite of Qadr the faith of Jabr is evident from his verses. For example:

Sahib son jab howat hai bande te kuch nahin  
Rai te purbat kare, parbat te rai  
(Everything is from God and nothing from his servant; can change a mustard seed in to a mountain and a mountain into a mustard seed)  

**On Love (of God)**

Love of God leads to the love of mankind and expresses through kindness, courtesy, generosity and nobility of action. Without love no lasting peace can be maintained in the world and our so being of the God, love is innately enshrined in us. Kabir says:

Kabir mata prem nirbaye bole sansar  
Ghar sansar ka lobh pakre nahin ohar.  
(Kabir is made of love of Lord, fearless does he callous to lures of the world and also charms of here).

Prem na bari upje, prem na bat bikaye  
Raja praja jihe rache sis diye lejaye.

1. Article by Dr. Mansoor Alam, Kolkata.  
2. ibid
(Love grows neither in the garden nor sold in the market king or subject, who ever likes, let him purchase against his head).

Rata mata nam ka piya prem aghaye

Matwala didar ka mange mukti balye.1

(I am indulged in His name and have drunk deep in the ocean of love; I am intoxicated with the presence of the Beloved, I don't seek salvation.)

According to Sufi only through purification of heart and rectitude of behavior, man can attain knowledge by self. Heart is the temple of God. When it is purified, it is free from ego, pride, anger, lust and avariciousness. It is the first step towards spiritualism.

Nahaya Dhuye ki bhaya jo man mail na jaye

Mel sada jal me rahe dhoye bas na jaye 2

**Zekr (Remembrance) of God**

Zikr is a kind of prayer (chanting the name of God repeatedly or innovation). Like other sufis, Kabir also believes that chanting of God's name repeatedly makes Him salvation can be obtained only by God's name and by loving him. Kabir says:

Sumran sun man laiye jaise nad ka rang

Kahe Kabir bisre nahn pran tahe th sang. 3

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1. Unpublished Article, Dr. Mansoor Alam
2. Kabir Granthavali, p. 114
3. ibid, p. 114
On Confession of sin:

Confession of sin or begging pardon of God is purely Islamic concept and attitude. Besides the poets of Persian and Urdu, Hindi poets have also versified this concept. Kabir has also composed many verses on this topic. The following may be cited for example.

Dharma rai jab lekha manga, baki kiksa bhari

Abki bar bakas ko, sab khat karo nabera 1

On Compulsion in Religion

Sufis have always reminded their readers and followers that there is no compulsion or coercion in Islam,

Kabir says:

Allah avail din ko sahib jor nain farmave

Nivajo soi jo vichaare KALIMA akal hi janai.

Kabir believed in self-surrender and God's Bhakti. The Kabir panthis follow a life of singing the praises of God, prayers and a simple and pure life of devotion. Kabir recommends ceaseless singing of God's praises. He is against all ritualistic and ascetic methods as means to salvation. It is true that Kabir refers to some Yogic terms in describing the meditational and mystic methods of the yogis. But, there is no ground to suggest that he himself recommends the yogic path. Infact, far from recommending yoga, he is quite strong in condemning ascetic or yogic methods, and

1. Unpublished article, Dr. Mansoor Alam.
serves the yogis, in their meditation, became prey to maya.  

The moral tone is quite strong in Kabir's hymns. "Love them is given honour whose body and soul speak the truth." The ruby of goodness is greater than all the mines of rubies, all the wealth of three worlds resides in the goodness of heart. When the wealth of contentment is won, all other wealth is as dust." "Where there is mercy, there is strength, where there is forgiveness there is He." "The man who is kind and practices righteousness, who remains passive in the affairs of the world, who considers creatures of the world as his own self, he attains the immortal Being; the true God is ever with Him. Kabir suggests inward worship and remembrance of God. For him, true worship is only inwards.  


2. ibid
4.2 Meaning of Religion (Rumi)

Stages of Religious life

For Rumi there are three stages of religious life all of which are important in their own way. To Rumi, faith occupies a very important place in religion. But this is an initial stage which belongs to those whose belief is not based upon rational understanding or experience.

Rumi, however, regards this stage to be of immense significance. The man with faith will ultimately reach the goal, provided he has a yearning and proper guidance. Rumi compares him to a thirsty blind man, for though he cannot see the stream, yet if properly led, he reaches the destination and quenches his thirst. Thus, in Rumi there is no place for doubt. He says:

"Abstain from (distracting) thoughts, abstain: thought is (like) the lion and the wild ass and (men's) hearts are the thickets (which they haunt)"

Rumi believes that a disciple who possesses such a firm faith and does not yield to doubt is better than his pseudo-guide, who only pretends and is devoid of firm faith. Rumi beautifully, explained it under the title "Explaining how it may happen, (though) rarely, that a disciple sincerely puts his faith in a false imposter (and believes) that he, is a (holy) person and by means of this faith attains into a (spiritual)"

1. Rumi, Mathnavi, i, 2909
degree which his Shaykh has never (even) dreamed of.

But faith, which is supported by rational understanding, is far superior to mere blind acceptance. Hence faith with rational understanding is a higher phase of religious life. To Rumi only that man knows the essence of religion and is a true believer who has made rational understanding and has experienced reality. All others are only traditional followers. A man of true faith knows the virtues of his journey, whereas the man of blind faith does not; he only follows 'Imitation and research' is one of the most important topics with Rumi. He asserts that the people, who are mere followers and have no rational understanding, are not true believers. It is why Rumi advises:

١.٥٦٤

"If your knowledge of fire has been turned to certainty by words (alone), seek to be cooked (by the fire itself) and do not abide in the certainty (of knowledge received from others.)"

To stress this point further Rumi narrates the story of a fox and an ass. He says that one's lion, who feel ill, asked a fox to fetch him an ass. He assured the fox that he would eat only a portion and let her feed on the rest of it. The fox set out and eventually come across an ass who was already hungry. The fox, with her due cunning, offered her service of leading him to a beautiful grassy ground. But the donkey understood the trick and delivered a sermon saying that he could

2. Rumi Mathnavi, ii, 860
lead a life of a 'true faqir' and that God, being responsible would himself send him his food. But the fox did not lose heart. She kept on tempting him and eventually the ass fell a prey to her guile. So, forgetting his sermon, the ass was led to the lion’s hiding place and was eaten up after all. By narrating this story, Rumi manta ins that the people, who just deliver sermons without having true knowledge and understanding, are not people of true conviction. Only that faith which comes after rational understanding and experience is true and firm.

Thus rational understanding is very important in Rumi’s thought as "Rumi’s uniqueness lies in the fact that in him reason is wedded to a wide and deep religious experience"

**Discovery Highest stage** According to Rumi, a true religious man after passing the stage of rational understanding reaches the highest stage of religious life where he seen Reality face to face, Rumi says:

\[
\text{علم جواب ای حسن بدان}
\]

\[
\text{و آن یقین جواب ای دیدست و عیان}
\]

"Known that knowledge is a seeker of certainty, and certainty is a seeker of vision and intuition" Seek this (difference between knowledge and intuitive certainly) now, In (the sura which begins with) Alhakum, after (the word) kalla and after

1. Rumi Mathnavi, iii, 4121-2, 4125
See in Alhakum, the explanation of this, (namely) that the knowledge of certainty becomes the intuition of certainty.

And this direct experience of reality is the real aim of religious life. Without this experience, man remains blind. He says:

"Man is eye, and (all) the rest is (worthless) skin; the sight of that (eye) is (consists in) seeing the beloved."

Rumi calls discovery (didan), which may be translated "a direct experience of God, not through a glass, darkly, but face to face, with all the veils of the senses stripped aside, as the Muslim mystics would say." Thus, for him (Rumi) God is a reality to be experienced and apprehended as more real than the objects of sense-experience. Similarly, the relation of man to God is not a matter merely to be rationalized and moulded into a dogma but to be realized in the depth of one's own being where the human gets into tune with the divine and the finite is embraced by the infinite."

The Beatific Vision is closely connected with fana, connecting on a verse of Rumi. Dr. R.A. Nicholson explained; "The mystic who has died to self enjoys the Beatific Vision (didan); but until his fana is complete, the idea (khayal) of a bliss not yet realized, which involves the sacrifice of the actually

1. Rumi Mathnavi, iii, p.22
existing self and all that belongs to it, causes him to suffer the pains and agitation of love."¹

Thus, the mode of knowledge has now been transformed by 'heart'. And it is essential because according to Rumi, as we change our means of land-travelling when we are put to sea, so also the means of the seeker are changed. Now Rumi says a lot about the perception by 'heart'. He compares 'heart' to a mirror and recommends its cleansing. The more clean it is, the cleaner it reflects the face of Reality. He says:

> هر کسی اندازه روشان دلی<br>غیب را بینند بقدر صیقل<br>هر که صیقل بیش کرد بیش او دید<br>پیشتار آمد بروصورت پیدید<sup>2</sup>

"Everyone, according to the measure of his spiritual enlightenment, sees the things unsees in proportion to the polishing (of the hearts mirror). The more he polishes, the more he sees and the more visible does the form (of things unseen) become to him."

Like a true mystic Rumi yearns for Beautific Vision. Underhill quotes Rumi, according to whom, "the mystic life is a life of love, that the object of the mystics final quest and of his constant intuition is an object of adoration and supreme desire.

¹ R.A. Nicholson, Commentary on Mathnavi, i and ii, p.118
² Rumi Mathnavi, iv, 2909, 2910.
'with thee, a prison would be rose garden, oh thou ravisher of hearts; with thee, hell would be paradise, oh thou cheerer of souls, said Jalalud-din.'

Rumi is diametrically different from Mu'tazilites who "hold that vision is not possible without place and direction. As God is beyond place and direction, therefore, a vision of Him is possible neither in this world nor in the hereafter."

**Mystic and Prophetic experience:**

"The sword (of reality) is in the armoury of the saints: to see (and associate with) them is for you (as precious as) the Elixir".

About the prophets, Rumi says:

1. Rumi Mathnavi, i, 716
2. Ibid., 673-675.
"In as much as God comes not into sight, these prophets are vicars of God.

Nay, I have said (these) wrongly; for if you suppose that the vicar and He who is represented by the vicar are through, it (such a thought) is bad not good.

The last chapter, "The Apex of religious life" shall further develop the subject. However, for Rumi "there is no fundamental difference between sainthood and prophet hood.1 Rather mystic consciousness is sometimes more comprehensive than prophetic consciousness. The example of Khizr and Moses is worthy of note. Rumi says:

"If Khizr stove the boat in the sea, (yet) in Khizr's staving there are a hundred rightness. The imagination of Moses, not understanding his (spiritual) illumination and excellence, was screened from (the comprehension of) that (act of Khizr). Do not thou fly without wings?"1

It may be noted that in sufi literature Khizr, "though himself sometimes ranked among the prophet, in relation to Moses he stands pre-eminently for the inner light of stain ship as opposed to the intellectual, legalistic, and apostolic aspects of prophecy. To elaborate, "wilayah being the general term in which nabuwwah and risalah are comprised as particular modes, it may be said that the prophet qua saint is superior to the prophet qua apostle (rasal) and lawgiver (musharri). Khizr typifies the esoteric side of prophecy; he possessed a knowledge that was denied to Moses, for sometimes God withholds from the apostle knowledge of the mystery of the

1. R.A. Nicholson's Commentary, i&ii, p.25
Decree (ṣirr-ul-qadar), because, if he knew it, he might fall in his duty, viz. delivery of the Message with which God has entrusted him." (fusus,257) ¹

However, it is important to note that according to Rumi neither the prophetic nor the mystic consciousness have a break with normal consciousness. They have pragmatic value, as we shall discuss in sequel.

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¹ R.A. Nicholson's Commentary, i and ii, p.27
Meaning of religion (Kabir)

Kabir was not a systematiser and was completely non-sectarian in his outlook. His antecedents, therefore, cannot be fixed in any one system of philosophy or sectarian theology. Taken in the total context of the history of Indian religious philosophical thought, astika as well as nastika, there is very little in Kabir which can be regarded as entirely new. And yet he cannot be taken as a mere eclectic thinker. Kabir was the initiator of religious movement which had a distinct character of its own. The originality that marks his thinking lies in the nature of his selection of what he considers as the essentials of religion. In other words, it lies in what he accepted, and in what he rejected while drawing upon the existing traditions. He had not consider it necessary to stick to any fixed and formal religious tradition. He affirmed only such ideas of the ancient religious heritage which lent strength to his own religious ideology; and openly condemned those that were not in keeping with it. The sources of Kabir's inspiration therefore, can be determined only in the light of the predominant his antecedents can be traced in all such earlier traditions which bear resemblance with his thought.1

As stated earlier, a spiritual view of God constitute the fundamentals of the concerned he advocated the general principles of Yoga. On the whole the religious pathe adopted by Kabir falls in the realm of mysticism. According to him, personal spiritual experience alone could be taken as the final proof of the Ultimate Reality. In all these respects, Kabir had drawn his fundamental ideas from the Upanishadic Nirguna tradition. Nevertheless, the nature of his reasoning, and his freedom of

1. Bhakti and The Bhakti Movement. A New Perspective. A Study in the History of Ideas, by Krishna Sharma, p.177
thought and who nourished the monistic tradition and its impersonal view of God always accepted and sanctioned by astikas despite their overall commitment to that tradition. The most striking example of this is his attitude towards the caste system and the Hindu cult based on the worship of personal deities. The Brahmin sages and theologians who had kept alive the monism of the Upanishads could never question the sanctity of the caste system and the prevalence of the worship of personal deities and idols. They could never do so because of these having deep roots in the totality of Hinduism. From the standpoint of pure reason, however, these were incompitable with the ultimacy of the spirit and the unity of Being, nothing escaped the questioning and criticism of Kabir. No religious tradition, whether of ritual or doctrine, was regarded as infallible by him. Although he had drawn heavily from the Hindu religio-intellectual tradition, he showed no qualms in rejecting the caste system and idol-worship which were deeply entrenched in Hinduism. He pursued the Hindu monistic ideas to their rational and without caring for the popular religious sentiments and social conventions.

Here, the poet said that we must take into account the fact that Kabir was a Muslim. Considering the very nature of the religion Islam, Kabir's Muslim background can in itself explain his abhorrence for the caste system and idol worship. Besides, being a Muslim he was under no constraint to show any hesitation in derecognizing the sanctity attached by the Hindus to the caste system, and to the worship of various Gods and goddesses and their idols. This made it possible for him to be totally rationalistic in his approach to the Hindu thought and to carry
Hindu monism to its logical conclusion. No doubt, traces of the attitude similar to that of Kabir can also be found amongst the non-Muslim Sahajayani Siddhas and the natha Panthis who preceded him during the medieval period. But it was the Muslim julaha kabir who served as the greatest source of inspiration for the medieval Nirguna bhaktas who subsequently arose from within the Hindu fold. Like Kabir, they zealously upheld the Hindu monistic tradition, but had rejected the caste system and the worship of personal deities and their idols.

Kabir's religion strikes us as the shaping of a medieval astika tradition showing of a medieval astika elements; whereas his philosophy and faith were rooted in the astika soil, the vitality and freedom of his individual reasoning carried a clear echo of the nastika tradition. The main characteristics of the new astika tradition were a simplified monistic philosophy, advocacy of yoga in a popular form and a rationalistic and critical approach to all external aspects of formal religion. It was astika in nature as long as it upheld the ultimacy of the Atma and derived its inspiration from the philosophies of the Vedanta and yoga. It was also marked by a tendency to attack the established formal religious beliefs and rituals a thing reminiscent of the attitude of nastikas against orthodoxy.1

Thus, Kabir represents a dynamic combination of both the astika and nastika traditions. It can be more fruitful perhaps to truce the antecedents of his Nirguna school of Bhakti in the developments which led to the intermingling of these two traditions instead of connecting him with any particular sect or school of thought.

The process of their convergence had started long before Kabir. In fact, one of the most significant developments of the early medieval period was the imperceptible interpenetration and admixture of the astika and nastika streams. During this period of the confluence, the demarcating lines between the two had become indefinite, and their differences less fundamental. Precepts and practices which were primarily associated with the astikas were beginning to find equal acceptance amongst the nastikas and vice-versa. Consequently, the principle of Atman and the monistic view of Reality in the field of siddhanta and the practice of yoga in that of sadhana (in their Brahminic form) had got incorporated in the nastika Buddhist and jaina traditions. Similarly, the critical and unorthodox approach of the nastikas had penetrated into certain sects also. The works of the Buddhist siddhas, as compiled in the Dohita Kosa and the Jaina works like the Pahudha Doha of Muni ranshima are striking examples of the former, and the texts like the yoga Vasishtha, of the latter.

As a result of the above trends, a new religious current had emerged in the early medieval period around the 11th and 12th centuries, its main features were (a) a simplified monistic philosophy of a more popular form, and (b) the articulation of religious finalities in terms of mysticism. It was marked by the rejection of the established religious norms and rituals at various levels and a complete disregard for scholasticism and theological controversies. The new religious force that was taking shape on these lines was essentially astika in nature. It accepted the concepts of the

Atman and the Nirguna Brahman and derived its inspiration from the fundamentals of the astika philosophies of advaita Vedanta and Yoga.1

Kabir held that religion without Bhakti was no religion at all, and that ascetism, fasting and alm giving had no value if unaccompanied by bhajan (devotional worship). By means of Ranaini, Shakas and Sakhis he imparted religious instruction to Hindus and Musalmans alike. He had no preference for either religion. He thought aloud and never made in his object merely to please hearers.2

He thoroughly scrutinized the bases of ritualistic superstitions like visiting places of pilgrimage. He observed:

"What abode is that which is called secure,
Where fear is dispelled, and one
Abideth without fear?
The heart is not satisfied with pilgrimage
To the banks of sacred stream;
Man remaineth entangled with good and bad acts.
Nothing is gained by pleasing men; God is not a simpleton.
Worship the Lord, the only God;
Searching the Gurus is the true oblation,

2. Society and Culture in Medieval India, by Abdul Rashid, p.245
If salvation be obtained by bathing in water.

The frogs which are continually bathing will obtain it."1

Kabir equally rejected the Muslim ritual of prayer and hajj to Mekka.

"it is not by fasting and repeating prayers and the creed that one goeth to heaven.

The inner veil of the temple of Mekka is in man's heart, if the truth be known.

Just decision should be thy prayer, knowledge of God, the insrutable one, thy creed,

He reconstructed the Muslims for slaughter of cows and the Brahmanas for performing animal sacrifice. He ridiculed the Muslim practice of circumcision and the Brahmanas for wearing the sacred thread. One cannot become a true Muslim only by being circumcised or a true Brahamana by only wearing the sacred thread.

He was also vehemently against the system of giving feast after death criticizing the Sraddha ceremony, he observed:

Nobody obeyth his parents when alive, yet he giveth them feast when dead;

Say how shall the poor parents obtain what ther ravens and the dogs have eaten.

People of his time believed in lucky or unlucky days and hours. People avoided taking meal in the evening. He advised them to remove such false delusions.2

Kabir did not classify himself as Hindu or Muslim, Sufi or Bhakta. The legends surrounding his lifetime attest to his strong aversion to establishes religions. From his

1. Society and Culture in Medieval India, by Abdul Rashid, p.246
2. ibid,
poems, expressed in homely metaphors and religious symbols drown indifferently from Hindu and Muslim belief, it is impossible to say that he was Brahman or -Sufi. Vedantist or Vaishnavite. He is, as he says, himself, "at once the child of Allah and Ram. In fact, Kabir always insisted on the concept of Koi bole Ram Ram koi khudai..., which means that someone may shout the Muslim name of God, but God is the one who made the whole world.1

In Kabir's wide and rapturous vision of Universe he never loses touch with the common life. His feet are firmly planted upon earth; his lofty and passionate apprehensions are perpetually controlled by the activity of sane and vigorous intellect, the alert commonsense so often found in person of real mystical genius. The constant instance on simplicity and directness, the hatred of all abstractions and philosophizing, the ruthless criticism of external religion: these are amongst his most marked characteristics. God is the root whence all manifestations, "Material" and "spiritual", alike proceed and God is the only need of man. "Happiness shall be yours when you come to the Root." Hence, to those who keep their eyes on the "one thing needful" denominations creeds, ceremonies, the conclusions of philosophy, the disciplines of asceticism, are matters of comparative indifference. They represent merely the different angles from which the soul may approach that simple union with Brahma, which is its goal, and are useful only insofar as they contribute to this consummation. So through-going is Kabir's eclecticism that he seems by turns Vedantist and Vaishnavite Pantgeist and transcendentalist, Brahmin and Sufi. In the

effort to tell the truth about that ineffable apprehension, so vast and yet so near, which controls his life, he seizes and twins together—as he might have woven together contrasting threads upon his loom—symbolic and ideas drawn from the most violent and conflicting philosophies and faiths.1

One popular legend of his death, which is even taught in schools in India (although) in more of a morale context than a historical one says that after his death his Muslim and Hindu devotees fought over his proper burial rites. The problem arose since Muslim custom called for the burial of their dead, whereas Hindus cremated their dead. The sense is depicted as two groups fighting around his coffin one clearing that Kabir was a Hindu, and the other claiming that Kabir was a Muslim. However, when they finally open Kabir's coffin, they found the body missing. Instead there was a small book in which the Hindus and Muslims wrote all his sayings that they could remember; some even say a bunch of his favorite flowers were placed. The legend goes on to state that the fighting was revealed, and both groups looked upon the miracle as an act of divine looked upon the miracle as an act of divine intervention. In Maghar, his tomb or Dargah and Samadhi Mandir still stand side by side.2

2. ibid
4.3 Perception of Asheq and Mashuq/Atma and Paramatma

To Rumi, in human life there are certain values which contribute in shaping the destiny of the self, i.e., to develop human personality to its full stature, and to earn freedom and immorality of the self. 'Ishq. Intellect, Action and Faqr may be regarded as the most precious values in this connection, according to Rumi.

1. Ishq.

What is 'Ishq?

Literally 'Ishq is the higher form of love. But Rumi has used the word Ishq in the wider sense. To him it is not love of physical body. Rumi believes that the lower sentimental attachment with a male or a female in the result of eating wheat and thus does not deserve to be called 'Ishq. He says:

"Those loves which are for the sake of a colour (outward beauty) are not love; in the end they are a disgrace."

Instead to Rumi, 'Ishq is that burning desire of the self which yearns to meet its source, i.e., God. Rumi says:

1. Rumi Mathnawi, i, 205
"Choose the love of that living one who is everlasting, who gives thee to drink of the wine that increases life.

Choose the love of Him from whose love all the prophets gained power and glory."

Rumi lays a great stress on this sense of 'Ishq a view which is generally upheld by mystics. "The jewel of mystical literature glow with this intimate and impassioned love of the Absolute; which it is clothed and becomes applicable to mystics of every race and creed."

Besides Rumi understand 'Ishq in the sense of desire to assimilate and absorb which results in growth and evolution. By assimilation Rumi means one form of life losing itself in another. He says:

1. Rumi, Mathnawi, i, 219-220
2. ibid, i, 2012-14
"If there had not been love, how should there have been existence. How should bread have attached itself to you. And become (assimilated to) you?

The bread became you through what? Through your love and appetite; otherwise how should the bread have had any access to the (vital) spirit.

Love makes the dead bread into spirit; it makes the spirit that was perishable everlasting".

To elaborate, "Rumi finds the principle of growth and development through the organic power of assimilation as the height principle of explanation- Reality presence to us nothing but qualitative transformation. Fuel turning into fire and bread turning into life and consciousness point to the incommensurability of the cause and the effect." ¹

Further, Ishq according to Rumi is mobilizing force which works behind every action in life; all big deeds have the force of Ishq behind them. Rumi says:

"Through love the earthly body soared to the skies. The mountain began to dance and became nimble:

2. Rumi Mathnavi, i, 25-26
Love inspired Mount Sina, O lover (so that) Sinai (was made) drunken and Moses fell in a swoon.

Again:

"Though outwardly it appears that love is born from me;

Yet you know that in Reality love gave birth to me?"

Ishq possesses a daring nature. Even that cannot frighten Ishq. Rumi puts it beautifully thus:

سنگ کی ترسد ز باران چون کلوخ

"How should the stone be afraid of rain as the cold (is)"

Again, Rumi says:

کی رسند آن خانفان در گرد عشق

کاپسما را فرش سازد درد عشق

"How should those fearful ones overtake love? For love's passion makes the (lofty) heaven its carpets."

Next, Rumi believes that Ishq is intensified by separation, as it turns the rawness of the lover in to ripeness. Or, in other words, the undeveloped egos are developed by separation. He says:

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1. Rumi 'Impact on Iqbal's religious Thought, p. 63

2. Rumi Mathnavi, v, 2193
"Save the fire of absence and separation, who I (what) will cook the raw one? Who (what) will deliver him from hypocrisy?"

Rumi untiringly enumerates the value of Ishq. To him Ishq has a therapeutics value. It is Ishq which makes all the hardships easy. Rumi says;

از محبت خارها گل می شود
و ز محبت سر کهای مل می شود
از محبت دارتختی می شود
و ز محبت بار بختی می شود
از محبت سجن گلشین می شود
و ز محبت خانه روشان می شود
از محبت نار نوری می شود
و ز محبت دیوروری می شود

"Through love thorns become roses and
Through love vinegar becomes sweet wine
Through love the stake becomes a throne

1. Rumi Mathvavi, i, 3058
2. ibid, ii, p.330
Through love the reverse of fortune seems good future.

Through love a prison seems a rose bower,

Through love a great full of ashes seems a garden.

Through love a burning fire is a pleasing light

Through love the Devil becomes a Houri."

According to Rumi Ishq plays a vital role in strengthening the self.

Through love dregs taste like pure wine,"

Through love pains are as healing balms

Through love the death rise to life

Through love the king becomes slave

Ishq sees Reality directly; Rumi believes that Ishq experiences Reality directly.

He says that as the astrolabe serves to attain the knowledge of stars, so also Ishq serves to attain the knowledge of God. He says;

1. Rumi Matnvavi, ii, 1530,1531
The lover's ailment is separate from all other ailments. Love is the astrolabe of the mysteries of God.

Again Rumi says:

"Man's bodily senses are infirm, but he hath a potent nature within."

Further there is a height of ecstasy and emotion in the Ishq of Rumi as seen in his Divan Shams Tabriz.

To him all voices sounded empty save those of love. Rumi says;

"Save the melody of love,

Whatever melody I heard in the world

Was the noise of drum."

The taste of love is dearest of Rumi. No taste of any other thing can be compared with that of love.

"I tasted everything,

I found nothing better than you.

When I dove into the sea,

1. Rumi Mathnavi, i, 110
2. ibid, iv, 3759
3. Diwan-Shams, by Reza Aresteh, Rumi The Persian the Sufi, p. 76
I found no part like you.

I opened all the casks,

I tasted from a thousand jars,

Yet none but that rebellious wine of yours.

Touched my lips and inspired my heart. 1

Rumi proclaims to be all love. He says: "I am not the moon, or the universe, or thunder or clouds."

I am all love, I am all soul by your soul. Intellect another value which is essential for the development of the self. Though 'Ishq stands supreme, yet intellect occupies a very important place in human life. It is "the gift of God- its fountain is in the midst of the soul." 2

Rumi acknowledges, intellect's legitimate sphere of activity, and its value. It is why he prays:

يأر ب أن تلميذ عرا بخواست
تاشناسي أئن غسان كر ز راست 3

"Lord, grant us according to our desire such discernment that we may know the faults in indication from the true."

1. Divan-i- Shams, quoted by A. reza Arasteh, Rumi The Persian, p.86
2. Rumi's Impact on Iqbal's Religious Thought, p.70
3. Rumi Mathnavi, iv, 1965
The influence of the prophet's saying- 'God! grant me knowledge of the ultimate nature of things is clear from this verse.'

Thus, the place of thought is duly recognized in the philosophy of Rumi. Rumi gives an important place to thought. He says:

"if your thought is a rose, you are a rose garden, and if it is a thorn you are fuel for the bath-stove."

Commenting on this verse, R.A. Nicholson says, "The worth of a man depends on what he thinks (Fikratu'l- insane qimatuhu): his ideals make him what he is now and what he will be hereafter."  

1. Rumi, Mathnavi, ii, 278
2. R.A. Nicholson's Commentary on Rumi's Mathnavi, I &ii, 278-279
"So, when you see that from a thought every craft in the world (arises and) subsists—(that) houses and palaces and cities, mountains and plains and rivers, earth and ocean as well as sun and sky, are living derive their life.) from it as fishes from the sea-then why in your foolishness, O blind one, does the body seem to you a Solomon, and thought (only) as an ant?"

The Quran attaches great importance to reflection and the influence on Rumi in this respect is obvious. The Quran says;

"And He has subjected
To you, as from Him,
All that is in the heavens
And on earth; behold,
In that are sings indeed
For those who reflect."

This is why in sufi literature stress is laid on (al-tafukkur) which may be translated as meditation.

This is an indispensable complement of the rites because it gives value to the free initiative of thought.

1. Rumi, Mathnavi, ii, 1034-1027
2. Rumi's Impact on Iqbal's Religious Thought, p.72
According to Rumi intellect is not separate from Intuition (Ishq) it is organically related to the latter and a necessary condition thereof. Rather, Ishq is the higher form of intellect. Rumi says:

اين محببت هم نتیجه دانش است
کی گزاره بر چنین تختی نشست

"This love, moreover is the result of knowledge: who(ever) sat in foolishness on such a throne."

Dr R.A. Nicholson specifies Rumi’s position thus, "Rumi however does not make any such distinction between the Gnostic (Arif) and the love (Ashiq), for him, knowledge and love are inseparable and co-equal aspect of the same reality.\(^1\)

Without the company of 'Ishq' intellect reaches but a short way. Rumi says:

آزمودم عقل دور اندیش را
بعد ازین دیوانه سالم خوشی را \(^2\)

"I have tired far-thinking (provident) intellect; henceforth I will make myself mad."

Again, Rumi says:

عقل جزوى عشق را منکر بود
گرچه بنماید که صاحب سر بود

1. R.A. Nicholson's Commentary, i & ii, p.294
2. Rumi Mathnavi, ii, 2332
"Partial (discursive reason) is a denier of Love, though it may give out that it is a confident.

It is clever and knowing, but it is naught (devoid of self-existence): until the angel has become naught, he is an Ahreman (devil).

Further, Rumi believes that discursive knowledge sees merely the surface of things and life of man. It raises acute problems of adjustment. Rumi relates an interesting story of a grammarian:

"A grammarian once embarked on a boat and man haughtily asked the boatman if he had studied grammar to which the boatman shook his head. "then half of your life has been wasted," declared the scholar. The man pondered unhappily over this verdict for sometime. By chance a storm brought the boat to the edge of a whirlpool. Turning to the scholar the boatman inquired, 'do you know how to swim?"

'No', he replied, to which the boatman reported',

'Now your whole life is wasted."  

The comparison of intellect and "Ishq" which Rumi makes in this connection is very significant. He brings out the limitations of the former, and the primacy of the later.

1. Rumi Mathnavi, i, 1982-83
2. Rumi The Persian, Reza Aresteh, p. 52
To him, intellect is afraid of death whereas "Ishq is daring. He says:

"Reason is trembling with fear of death, but love is bold...."

Next, he regards intellect as Iblis (craftiness) and 'Ishq' as Abam (Vicegerent of God on earth with indissoluble faith). He says:

"He that is blessed and familier (with spiritual mysteries) knows that intelligence is of Iblis, while love is of Adam."

1. Rumi, Mathnawi, v, 4226.
2. Ibid, iv, 1402
Aatma – Paramatma (Kabir)

Two types of soul (atma)

1. Jiva-atma- The individual soul, known as the living entity.

2. Param-atma- The Supersoul, known as the Supreme Lord, who resides in the hearts of all living entities as the witness.

Both the supreme Lord and the living entities known as atma. The supreme Lord is called the atma, the brahma or the jiva.

Both the Paramatma and the Jivatma, being transcendent to the material energy, are called atma. Generally people have many wrong conceptions about both of them. The wrong conception of Jivatma is to identify the material body with the pure soul, and the wrong conception of Paramatma is to think Him on an equal level with the living entity.

In the Upanishads it is explained that there are two types of souls which are technically known as Jiva-atma and Param-atma. Jiva-atma, or the individual soul, is the living entity and param-atma refers to the Supreme Lord who expands Himself as the Supersoul, who enters into the hearts of all living entities as well as all atoms.

This is also confirmed in Bhagavad-Gita where it is stated that besides the living entity, who tries to enjoy in his physical body, there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and guide, and who is known as the Supersoul. He is not an ordinary living entity, but the plenary expansion of the Supreme Lord. Because monist philosophers and impersonalists take the soul and supreme soul to be one, they think that there is no
difference between the Supersoul and the individual soul. To clarify this the Lord says that He is the representation of Param-atma in every body. He is different from the individual soul; he is parah, transcendental.

The individual soul deluded by material energy, tries to enjoy the activities of particular types of bodies offered by material nature, but the Supersoul is present not as finite enjoyer nor as one taking part in bodily activities, but as the witness and permission giver. He is present within to sanction the individual soul's desires for material enjoyment.¹

The Supersoul fulfills the desires of the atomic soul as one friend fulfills the desires of another. The Upanishads compare the soul and Supersoul to two friendly birds sitting within the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (the Supersoul) is simply watching His friend, of these two birds-although they are similar in their characteristic natures-one is captivated by the fruits of the material tree. While the other, who is satisfied, is simply witnessing the activities of His friend.

The Supreme Lord, who enters the hearts of all living entities in the form of the Supreme is compared to the witnessing bird. The other bird, the fruit eater (living entity), who is enchanted by the fruits of the material enjoyment, has forgotten his relationship with his friend. Forgetfulness of this relationship by the atomic soul is the cause of one's changing his position from one tree to another. Thus the Jiva soul

is struggling very hard within the tree of the material body, but as soon as he turns his attention to his friend the Supersoul, the subordinate bird immediately becomes free from all lamentation.¹

The Katha-Upanishad states that although two birds are in the same tree, the eating bird which has to face the reaction of his activities fully engrossed with anxiety and moroseness the enjoyer of the fruits of the tree, while the other bird, who is the witnessing Lord, maintains His transcendental position without being affected by the material atmosphere. If somehow the individual soul turns his face towards his friend the Supersoul, the suffering living entity becomes free from all anxieties.

The fact is that individual living entities are eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends. But the living entity has the tendency to reject the sanction of the Supreme Lord and act independently in an attempt to dominate the supreme nature, and because he has this tendency, he is called the marginal energy of the Supreme Lord. The living entity can be situated either in the material energy or the spiritual energy. As long as he is conditioned by the material energy, the Supreme Lord, as his friend, the Supersoul, stays with him just to get him to return to take him back to the spiritual energy, but due to his minute independence, the individual entity is continually rejecting the association of spiritual atmosphere.²

². ibid
This misuse of independence is the cause of his material strife in the conditioned nature. The Lord, therefore, is giving advice and instruction from within and from without. From without He gives instructions through such Vedic scriptures as the Bhagavad-gita, and from within He acts as the Supersoul to enlighten the conditioned soul about his spiritual nature.¹

Jivatma or individual soul, and Paramatma the Supersoul are quantitatively different, but qualitatively similar. Jivatma is spirit, and Paramatma is spirit. But the Jivatma is tiny subatomic particle of spirit, and the Paramatma is the unlimited, infinite spirit. This philosophy is called inconceivable, simultaneous oneness and differences.

Jivatma and Paramatma are one in quality but different in quantity. We have some creative power, and God has creative power, therefore we are qualitatively one with God. We can creat some tiny satellites and launch them into orbit around the earth. But the Paramatma has created millions of gigantic planets and stars floating in unlimited space. So we have got some very tiny quantity of creative power, but we can not create like Paramatma. That is the difference.²

The question is really very simple, and the answer is also very simple. Paramatma is very great, you are very small. Certainly, the Jivatma is part and parcel of the Paramatma. But Paramatma is different from individual person from the Aatma, and also vastly superior both in quality and position.

Because we are similar to Paramatma in quality. We have some independent will. Paramatma has supreme independence, complete and unlimited independence. We are completely dependent on Paramatma but have a little independence also. But when we misuse that little independence, both individually and collectively, to go against the purpose of Paramatma we create havoc.

Paramatma is certainly responsible for the creation of both the Jivatma, and this material world, but He is not responsible for our misuse of our tiny independence. Just like a father certainly creates his children; but if the child becomes a thief, does it means the father is responsible?

**Jivatma** means the individual self and Paramatma means God. Vedas in their earlier sections revealed the existence of God to man. Man is told of the ways of God, his nature and teachings. God is someone to be loved, because he is himself an embodiment of infinite love. He is revealed as the very creator, sustainer and also the destroyer of the world. Just as all musicians in an orchestra have to tune themselves to a basic note being played by one, so also every person has to tune him or herself to the basic harmony and order of the world called God. This facilitates bringing about a holistic vision. Such a person is never alone, on the other hand such person always has company of the highest embodiment of knowledge, love and powers. It is well known fact that it is our thinking which carves out our personality, thus with as single stroke the Vedic masters saw to it that all their followers not only retain the thought of the best and highest but also ultimately be an embodiment of all what God represents.
The Vedic masters do not merely stop at revealing the existence of God. All religion and religious masters have been talking about these things. The unique aspect of Vedas is to reveal that there is a state in this very life and this very body where this Jivatma discovers its total identity with Paramatma. It was an experience beyond seeking. It was total liberation from all limitations of time, space and objectivity. They called it Moksha-the total freedom, the ultimate goal of human life. They discovered that Jivatma is & always was Paramatma alone. The duality was born out of ignorance. The seeker is the sought. Like in a dream a person erroneously takes oneself to be something which one is not and suffers unnecessarily, so also are the suffering of man. The final leap to total freedom and fulfillment is merely by some knowledge, the knowledge of self.

**Vedanta the science of revealing the identity**

It is interesting to note the two words Jiv-atma and Param-atma. Both have the word 'atma' in common. Atma means the self, that which reveals as the 'I' in the hearts of all. When this 'I' is seems to have a sense of limitation, along with a sense of enjoyership and doership, then such 'I' is referred to as the Jiva-atma. A Jiva is someone who sees himself to be limited by space and time-he is at one place alone and not everywhere, and his existence is at a particular time alone and not at all times. When these sense of limitations are inquired upon and are realized to be an error then this sense of limitation drops and the same 'I' is seen to be free from limitations of time and space than this very 'I' is referred to as the Paramatma. Param means that
which is free from all limitations of time, space and objectivity i.e. that which is there at all times, all places and in all objects. Thus the word Atma which is the common denominator in both these words shows that God is always realized as the very subjective essence of a person and not as some objective reality. The science which facilitates us to conduct this inquiry into the self is Vedanta, the culmination of which is in the discovery of oneself to be free from all limitations. That person alone is said to have attained proper spiritual health, the person alone makes the best of his or her life, rest are comparable to a sick man, always seeking and seeking and at the end of it all dying also with all the sense of limitations. They know not the joy and potential of human life. They have missed the boat.
4.4 Significance of Humanism and Universal Brotherhood

The aim of higher religion is to transform and guide man's inner and outer life. Professor Whitehead rightly says, that religion is 'a system of general truth which have the effect of transforming character when they are sincerely held and vividly apprehended'.

The religion of Islam teaches respect for man, and this is the true spirit of religion. To Rumi, man is the roof of creation. The soul of man is divine, it originates from God, as discussed before. He is vicegerent of God on earth and a dignified being.

Rumi believes in the unity of equality of all human beings.

در معنی قسمت و اعداد نیست

در معنی تجزیه و افراد نیست

منبسط بودیدم و یک چوهر همه

بی سور بی پا بدم آن سز همه

یک گرهر بودیدم همچو آفتان

بی گرته بودیدم و صافی همچو آب

چون بصورت آمد آن نور سره

شد عدد چون سایهای کنگره
In things spiritual there is no division and no numbers, in things spiritual there is no partition and no individuals.

Simple were we and all one substance; we were all without head and without foot yonder. We were one substance, like the sun, we were knotless and ouse, like water. When that goodly Light took from, it became (many in) number like the shadows of a battlement.

Rase ye the battlement with the manjaniq (mangonel), that difference may vanish from amidst this company of (shadows).

"when you see two of them met together as friends, they are one, and at the same time (they are) six hundred thousand.

Their numbers are in the likeness of waves: the wind will have brought them into number (into plurality from unity).

The Sun, which is the spirits, became separated (broken into rays) in the windows, which are bodies.

1. Rumi Mathnawi, ii, 681
2. ibid, ii, 184-189
When you gaze on the Sun's disk, it is itself one, but that is screened by (his perception of) the bodies is in some doubt.

Separation (plurality) is in the animal spirit; the human spirit is one essence.

Inasmuch as God sprinkled His light upon them (mankind), (they are essentially one): His light never becomes separated (in reality).

To Rumi reality is one. It is only the perception of an isolated aspect of Reality which awfully divides people. In this connection he relates the story of a persian, a Turk, an Arabr, uzum, inab and istafil respectively. They quarreled with one another, each considering himself to be right. But y meant the same thing under different names. It was due to sheer ignorance that they quarreled.  

Rumi has great respect for all prophets. Hence his regard is for all the followers of all religions. To him all the prophets reflected the Light of God in different ways.

ده چراغ ار حاضر آید درمکان

هر یکی باشد بصورت غیران

فرق نتوان کرد نور هریکی

چون بنورش رویی آرى بی شکی

1. Rumi Mathnawi, p.678
2. ibid, p. 679
"If ten lamps are present in (one) place, each differs in form from another:

To distinguish without any doubt the light of each, when you turn your face towards their light is impossible,"

The influence of the Quran that "we do not make a distinction between one prophet and the other," is obvious.

It was because of this regard and respect that he was loved by all the people of his time. Rumi's biographers relate that at the death of Rumi, a Christian, from among the mourners from different creeds, replied to a question: "We esteem him as the Moses, the David, the Jesus of our time: and we are his disciples, his adherents.¹ This was really a great tribute ever made to the catholicity of a great man.

Rumi is, thus, well known for his religious tolerance. Dr. Nicholson has rightly determined the place of Rumi by comparing him with Dante. He says, "Jalaluddin died a few years after the birth of Dante, but the Christian poet falls far below the level of charity and tolerance reached by his Muslim contemporary."²

Islam fosters a true respect for humanity. Islam believes in the unity and equality of all human beings. The Quran says that mankind is a single nation and that "Men is division into tribes and families and the diversity of their tongues and colours

¹ F.Hadland Davis, The Persian Mystics, Jalal-ud-Din Rumi, p.34
have nothing to do with their superiority or inferiority". The superiority is only due to good deeds. The Quran bestows great respect on human life irrespective of creed, colour, race and speech. It says, "(O mankind) surely we have created you from a male and a female and made your tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. To Allah all human life is precious. The Quran says, "That whatsoever kills a person, unless it be for manslaughter or for mischief in the land, it is as though he had saved the lives of all men."
Significance of Humanism and Universal Brotherhood (Kabir)

Kabir provides us with a code of ethics. He condemned ethics and selfishness. One should cultivate the quality of humility. Kabir was a spokesman for the poor and downtrodden section of the society. He condemned the sense of humility and simplicity of the poor, and condemned the vanity and pride of the rich. By such condemnation, Kabir preached the common brotherhood of man. He observed:

Nobody respecteth the poor man;

He may make hundreds of thousands of efforts

But no one will heed him.

If a poor man go to a rich man, the latter,

Through opposite him, will turn his back,

If a rich man go to a poor man,

The later respecteth, yea, inviteth him,

Yet the poor man and the rich man are brothers,

He thought that the economic inequality was

Due to one's own actions, He says:

To one man Goth given silks and

Satins and a niwar bed,
Others have not even raged coat or
draw in their houses to lie on.
Indulged not in envy and bickering, O my soul,
Do good deeds and gain their reward. ¹

The above mentioned hymn repeatedly refers to the dignity of labour, on value of work and vocation. One should not earn only to hoard. Kabir spurned the miser. At the time of departure from this earth he cannot take any thing, even Longoti is removed from his body. Hoarding is despised by him, because "hands closed he comes and Hands open he goes. King like Bali, Vikramaditya, Bhoje and are witness of the fact. He advised the rich to be generous and benevolent to the needy. This earned him the title Dayal, the tender hearted.

Kabir sought to remove the distinction between Hindus and the Muslims. "He rejected" says Tara chand, "those features of Hinduism and Islam which were against this spirit; and which were of no importance for the spiritual welfare of the individual." Kabir believed in the unity

Like other sufis, Humanism is the soul of Kabir's poetry. To him human being is precious. Hence he should overcome the religious and social disturbances and of Hindus and Muslims.

¹. Society and Culture in the Medieval India, by A. Rashid, p.248
restlessness. The following verse of Kabir is considered the best on this topic. He says:

Tera sayeen tujh me jiun pahun me bas

Kasturi ka mirg jiwan phir phir dhunde ghas

Bara hua to kiya huwa jaise ped khajur

Panchi ko chaya nahin phal lagat itte dur

(In vain is the eminence, just like a date tree

Kabir explains the following truth in a simple way as such:

Jag men bairi koi nahin jo man sital hoi

Us aapa ko dar de, diya kar te mohe na awat laj

Kabir preached humanism in such a way that considered the active force of it. See the verse:

Jo tu kanta boye tahe bowo tu phul

Tu ko phul ko phul hai wa ko hai trisul

(If somebody plants thorns for you, you plant flower for him you will get back flower for flower, he a trident for thorn, be sure) 1

1. Impact on Mystical ideas and Character on the Thoughts and Poetry of Kabir (1440-1518 A.D.)
The Hindu resorts to the temple and the Mosalman to the mosque, but Kabir goes to the place where both are known. The two religions are like two branches in the middle of which there is a sprout surpassing them. Kabir has taken the higher path abandoning the customs of the two. "if you say that I am a Hindu then it is not true, nor am I a Mosalman, I am a body made of five elements where the unknown (ghabi) plays. Mekka has aerily become Kasi and Roma has become Rahim. The points of similarity as brought by kabir may be disputed by the theologians but it speaks of his genuine attempt to bride the gulf between the twi communities. He was one of the best symbols of cultural fusion. Kabir despised the frivolous distinction drawn between Kafis (infidelity) and Islam. In the contemporary Sufi circle he was regarded as a monist. He claimed to have known the secrets of the two religions,"I have examined the religious doctrines of Mohammadans and Hindus. They do not lay aside their bigotry for the sake of relish for their tongue.

The spirit of Bhakti as manifested by Ramananda and Kabir brought the eternal virtue of love of Humanity to the foreground. The main theme of kabir's social philosophy was that humanity is a sacred trust of the Almighty. He possessed a very humane outlook. Naturally, his disciples swelled in number."But it is not Says Tara Chand," the number of his followers which is so important, it is the influence which extends to the Punjab, Gujrat and Bengal and which continued to spread under the Moghal rule, till a wise soverign correctly estimating its value attempted to make it a religion approved by the State.